

4. 15. 15

A MANUAL:
OR,
Three SMALL and PLAIN
TREATISES,
VIZ.


1. Of Prayer, or *Active*
 2. Of Principles, or *Positive*
 3. Resolutions, or *Oppositive*
- } Divinity.

Translated and Collected out of
the Ancient Writers, for the Private
Use of a most Noble LADY, to
preserve her from the Danger of
POPEERY.

By the most Reverend Father in God,
JOHN, Lord Arch-Bishop of YORK,

LONDON,

Printed for William Garret, and are to
be Sold by Joseph Clark, and Ralph
Needham, in Little-Britain, 1672.



21.5.13
A MAMMAL

OR

THE SMALLER PART

TREATISES



1. OF
2. OF
3. OF

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PO

By the
JOH

1324.07

Printed by William Gordon, and are to
be sold by Joseph Child, and Ralph
Wardman, in Little Britain Street.

Prayers.

is my trust: shew thou
me the way, that I should
walk in, for I lift up my
soul unto thee.

O Lord assist me with
thy Holy Spirit in my
Prayers, and let my cry
come unto thee.

Our Father which art, &c.

A Prayer for Confession of
sins.

*S. Greg. Ho-
mil. 33. in
Job.*

REceive (O Lord) in
the arms of thy mer-
cy, thy distressed hand-
maiden, who in remorse
and contrition, returns un-
to thee from her sins. Be-
cause the life of that sin-
ner

Prayers.

3

ner is not abhorred of thee, which is accompanied with sighs, and repentance. Pardon then (O Lord) all my offences for thy dear Son's sake. *Amen.*

A Prayer for the Morning.

ALmighty God, our heavenly Father, which Georg. Cas-
sander Pres.
Eccles. hast brought me thy hand-
maiden to this present morning, protect me still with thy mighty power, that this ensuing day, I may fall into no sin, nor run into any kind of danger, but that my thoughts, words, and deeds may tend to the ho-
nour,

A 3

Prayers.

nour and glory of thy Name, and the eternal comfort, and salvation of mine own soul, through Jesus Christ my Lord, and only Saviour, *Amen.*

Another.

Vives.

O Most sincere, and pure *Light!* from whence this light of the day, and of the *Sun* fetcheth his beginning; Thou which *enlightenest* every man, that cometh into the World. Thou *Light*, whom no night, or evening can obscure, but continuest ever in thy Highnoon *brightness.* Thou
Word,

Word, and Wisdom of so great a Father, enlighten this morning my soul, and understanding, that thy weak Hand-maiden may be this day as blinded to the *Vanities* of the World; and quick-sighted only to those things which are pleasing unto thee, and leading to the waies of thy Commandements. *Amen.*

For the Mediation of Christ.

Lord Jesus, that art not *Greg. Hom.*
only righteous, but *7. in Ezech.*
righteousness it self, and
art my *Advocate* with God
the Father, justifie thou

A 4 me

me thy hand-maiden in
 the day of judgment, be-
 cause I acknowledge, and
 accuse my self, as full of
 injustice, and pollution.
 For it is not upon any acti-
 on, or contrition of mine
 owne, that my soul relies,
 but only upon a faith, as-
 surance, and bold confi-
 dence in thee, mine *Advo-
 cate*, who livest, and reign-
 est with the Father, and
 the holy Ghost, one God,
 world without end. *Amen.*

Against

Prayers.

7

Against Temptations.

Give me thy Grace (O *Aug. Serm.*
Almighty God) so to *86. de ver-*
bis Domini,
vanquish, and overcome
the *lusts,* and *temptations*
of this world, that I may
triumph with thee over
the *Devil,* and his wicked
angels. in the world to
come. *Amen.*

For Piety.

I Humbly beseech thee *Aug. Serm.*
(O Almighty God) that *82,*
his desire of *reading,* and
hearing thy sacred *Word,*
which by thy Holy Spirit
thou

thou hast planted in my heart, may by thy grace, and mercy be daily *renewed*, and *augmented* unto a perfect fire of zeal, and devotion to the honour of thy Name, and salvation of mine own soul in Christ Jesu. *Amen.*

A Prayer for a Noble-woman.

*Carolus
Paschalins.*

O Lord Jesus Christ, that art so far from contemning Nobility of birth, that thy Evangelists have diligently searched out, and recorded thine own genealogy, give me thy

prayers.

thy unworthy Hand-maiden the grace, that I abuse not by *ingratitude* this thy favour, and mercy. But rather, as it was first acquired in my Ancestors, let it still be preserved in my Person, by my continual serving of thee, and doing (as it shall lie in my power) all works of Charity to my Neighbours. Give me grace, that as thou hast plac'd me in *Birth & Rank*, so I may be found in *devotion, piety, lowliness of mind, meekness*, and a religious care of thy *worship*, conspicuous above others. And if it be thy gracious Will

Will to make me a Mother of Children, and Mistress of a Family, let me appear a *pattern* and *ensample* of Devotion, and Piety to all that are about me. And make me and them so to live in thy *fear*, that we may dye in thy *favour*, through Jesus Christ our Lord, and only Saviour. *Amen.*

A Prayer for a Wife.

*Carolus
Paschal.*

ALmighty God, which hast given me to be a *comfort*, and an *helper* unto my Husband, endue my soul with those Heavenly

venly Graces, wherewith
 I may be most enabled to
 serve thee, and please him.
 Knit our minds, as well as
 our bodies in an indissolu-
 ble band of sincere affecti-
 on. Give either of us fan-
 ctified hearts, zealous to-
 wards thee, thankful to-
 wards our Sovereign, sin-
 cere, & loving one towards
 another. Crown withal,
 if it be thy will, these chaste
intentions with thy fructi-
 fying *grace*, that we may
 become the happy Parents
 of such *Olive branches*,
 as may one day advance
 thy Glory in the Church,
 and Common-wealth. In a
 word,

word, so incorporate us
both by faith in Christ un-
to thy kingdom of Grace,
that we may at the last at-
tain unto thy kingdom of
Glory. *Amen.*

**A Prayer for one attendant
neer the person of a Prince.**

*Carolus
Paschal.*

A Lmighty God, by
whose gracious pro-
vidence it cometh, that my
Lord, and Husband is thus
employed in that nearness
of attendance upon His
Royal Majesty, give him
grace so to serve thee, that
he may the better serve him,
and by making him thy

Saint,

Saint, continue him his
servant. Fill his mind with
all wisdom, knowledge,
and other virtues befitting
his rank and calling, that
he may seem no more *ele-*
*ct*ed by the King, then *sele-*
*ct*ed by thee for these em-
ployments. Make him vi-
gilant, careful, and indu-
strious in his Masters af-
fairs. Make him to account
it his only *happinefs* to
serve thee; his only *virtue*
to observe him, and all the
rest as glittering *vanity*.
That after a troublesome,
but long life in a *Kings*
Court, his soul may be
carried by the Angels
unto

unto thy Court, where one
day is better than a thou-
sand. Grant this for thy
dear Son's sake Jesus
Christ our Lord. Amen.

Meditation.

Count MIRANDULA,
his twelve Thoughts, or
Weapons against all the
Temptations of Sin.

Think

Jo. Pici Mi-
randula
Doct. Salu-
tis.

1. **T**he pleasure thou
art tempted unto,
but short, and momentary.
2. And even this is at-
tended with loathing and
anxiety.

3. And

3. And yet that for this,
thou must lose *Heaven*.

4. That thy *life* is but as
a *dream* and *shadow*.

5. Thy *death* is *sudden*,
and at thy door.

6. Thy time of *repentance* *casual*, and *uncertain*.

7. Thy *reward*, or *punishment* *endless* and *eternal*.

8. That *thou* art a creature
of an *excellent* *worth*,
and made to serve *God*.

9. That thou hast no
happiness to the *peace* of
Conscience.

10. Think how good thy
God hath been unto thee.

11. Think of the *Cross*,
& of *Christ*, who there *died*
for thee.

C

12.

12. Of examples of holy men and Saints, who lived before thee.

Walk about your Chamber a turn or two after your Prayers, and meditate upon these points seriously, and you shall find, that temptations to sin will vanish away, and leave to assault you.

The four last things to be first thought upon by all good Christians.

Bern. Bona-
vent. Dionis.
Carthus.

1. The day of my Death, which thou knowest not how suddenly.
2. The day of Judgment, that will come certainly.
3. The Joyes of Heaven, if thou live Religiously.
4. The pains of Hell, if thou continuest to do wickedly.

The end of Morning Prayer.

Evening

Evening Prayer to bedward.

O Lord hear my Prayer.

And let my cry come unto thee.

Our Father which art, &c.

A Prayer for Even.



Lord, I do *Carolus*
confess to my *Paschal.*
shame, & con-

fession, that this
day hath been spent by me
with less purity, and piety,
than it should have been.

I have augmented since
this morning the score of
my sins. My thoughts have
been polluted, my wit pro-

C. 2 phane

phane, and *unsanctified*, my
tongue more rash, and un-
bridled, than became any
 one of that rank, and cal-
 ling, wherein thou hast set
 me. I have sinned through
*idleness, ignorance, slothful-
 ness and malice*. And this
darkness of the night puts
 me in mind of that eter-
 nal *darkness* my sins have
 deserved. Pardon, and for-
 give me all my transgressi-
 ons. Let this darkness be an
 a fit time unto me of *rest*,
 and *sleep*, and no oppor-
 tunity of *snarcs*, and *tem-*
ptations. Send thy Holy
 Ghost into my heart, to
 free, and purifie the same
 from

ny from all rolling motions, &
 suggestions of Sathan, and
 ny from the usual terrours, &
 affrightments of the night.
 Preserve this house in safe-
 ty (O Lord) and all the
 people that are therein.
 Let my prayer ascend up un-
 to thy presence as the in-
 cense, and let this lifting up
 of mine hands be as an
 Evening sacrifice, through
 Jesus Christ our Lord,
 be and only Saviour. Amen.

Another.

HAVING spent the day,
 we betake our selves
 to our repose in the
 tonight. So after the trou-
 mbles of this present life,

Vives!

we shall rest our selves in death. Nothing doth more resemble our life than the day, our death than sleep, our grave than the bed, & our resurrection than our awaking in the morning. Do thou then, O God my protector and defender, preserve me in my sleep, from the incursions, and temptations of the devil, & in my death from the guilt & punishments of my sins. I have no strength to resist in the one, nor merits of mine own to display in the other. Look only upon the merits of my Lord, & Saviour, & give me a strong, and

and stedfast faith, to apply
his righteousness to mine
own soul. In confidence,
& full assurance of whose
satisfactions for all my sins,
I do for this night lie me
down in peace, and take my
rest, for it is thou Lord only,
that maketh me to continue
in safety. Amen.

Another.

Almighty, and everla- *G. Cass.*
sting God, who makest
the light to succeed the
darkness, give me the grace
to spend this night freed
from the snares of sin and
Sathan, and to be here a-
gain upon my knees in the

morning to give thee
thanks for the same,
through Jesus Christ my
Lord, and only Saviour.
Amen.

Meditations.

*When your maid is getting
you to bed.*

Fives.

HE that willingly goes
to bed, should as wil-
lingly go to his grave.
We willingly put off our
cloaths, being to put them
on again in the morning;
and should as willingly
put off our bodies, being
to put them on again in
the Resurrection.

2. After

2. After the troubles of the *day* comes the quietness of the *night*, in the which the King, and the swain differ nothing: So after this *life* comes *death*; where poor and rich are alike, and equal.

3. Here is a fit time *The practice* (especially laid in your *of King* bed) to fall to your *Charles the* Audite *First.* for the day past.

What evil
you have
commit-
ted by

- 1. Swearing.
- 2. Lying.
- 3. Tanning.
- 4. Being too an-
gry.
- 5. Vain talking,
especially of Re-
ligion.
- 6. Exceeding in
fare or appa-
rel.
- 7. Injuring of
another.

Repent of
it. Detest
it. Resolve
to do it no
more.

What

Prayers

<p>What good you have omitted, as</p>	<p>Saying grace when you eat. Praying. Relieving of a poor body. Respe- } husband cting your } parents. Spending some time upon Meditations. Works of charity.</p>	<p>Desire Gods grace to be more wary.</p>
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<p>What good you have performed</p>	<p>If you have learned anything that day. If you have done any man good that day. If you have kept your private and pub- lick Prayers, that day. If you have given any Alms that day. If you have heard the Word, or recei- ved the Sacra- ment that day. If you have spent any time upon your Meditations that day.</p>	<p>Rejoyce in it, & give God thanks for it.</p>
---	--	---

When

When you have run over these accounts
and find sleep coming, say,

Into thy hands I com-
mit my Spirit, for thou
hast redeemed me (O
Lord) thou God of truth.
Amen.

The end of Evening Prayer.

Some other Collects.

For Faith.

MAN is blinded by sin, *Vives.*
but thou (O Christ)
by the goodness and mer-
cy of God the Father, art
become our guide in the
way of salvation. And yet
such is our wretchedness,
and

and misery, that we *stagger* he
 for all this, sometimes not of
 understanding, sometimes whi
 not believing, many times not
 not applying to our souls, bea
 with a sure confidence thy *king*
 promises of *salvation* set not
 down in the *Gospel*. O mi-
 serably *blind* that we are, yet
 that can neither see our of
 selves, nor *believe* our gui-
 der, and instructor. O thou *refe*
 eternal, and pure *verity*, and
 vouchsafe so to slide into the
 our hearts, that we may be ha
 more certainly perswaded im
 of thee, & thy *truth*, than of all
 those things we see with far
 our eyes, hear with our ears, take
 and handle with our hands, in
 the

the weak apprehensions
of our bodily senses, upon
which this *flesh* and *blood*
doth so much depend. Ap-
placate & assuage those rol-
ling thoughts, and wandring
flections of the flesh, that
may make us to doubt, and stag-
ger in those high *mysteries*,
out of the which we ought
to be most firmly to be fixed, &
well resolved. Faith is thy gift,
O Lord, and therefore work it by
thy *holy Ghost* in my heart,
that all my senses, and
all imaginations may become
thy slaves, and captives to the
same. Lord, I believe, help
my unbelief. O Lord
increase my faith. Amen.

Medi-

Meditations.

Vives.

1. How easily we believe a lewd, & lying man
& yet how scrupulous we
are to believe God himself.

2. We believe a man in
things, which nothing con-
cern us; we believe not
God in matters of our sal-
vation. Man is impotent
God omnipotent.

3. We believe our sense
which often delude us
as in all tricks of Legey
demean: we distrust Christ
who can neither be de-
ceived, nor deceive us.

For

For our King, and the Royal
Issue.

Humbly beseech thee G. Cal.
Almighty God, to pre-
scent with all blessings of
thy goodness, our King, and
His Royal Issue. Increase
upon them day by day all
thy favours, vanquish with
thy mighty hand, all open
enemies, and privy Con-
spirators, who oppugn
their Religion, Life, Dia-
dem or Dignity. Crown
each of them with all
thy virtues, these virtues with
long lives, and their lives
at the last with eternal
glory. Amen.

For

For Charity, or the works of
Mercy.

August.
Meditations.

O Lord of mercy, and
compassion, I be-
seech thee by the tender
bowels of thy Son Christ
Jesus, to move my stony
heart to the works of mer-
cy, that I may keep my
hours of Prayers, mourn
with them that mourn
counsel them that are amiss
help them that are in mis-
ery, relieve the poor, comfort
the sorrowful, help the op-
pressed, forgive them their
trespasses against me, pray
for them that hate me, re-
quite good for evil, despise

no

no man or woman, reverence
my betters, respect my e-
quals, be humble, and cour-
teous to my inferiours: Imitate
those that are good: shun
those that are bad: embrace
virtue, eschew vice. Be
patient in adversity, modest in
prosperity, thankful in ei-
ther. Keep a watch over my
tongue. Scorn this world, and
thirst after Heaven. Amen.

For the receivng of the Blessed
Sacrament.

O Lord Jesus Christ the
only begotten Son of
God, through whom only
is granted forgiveness of
sins, and life everlasting,
D who

G. Caff.

who didst justify the *Publican*, when he confessed, the woman of *Canann*, when she prayed, *Peter*, when he repented, and the *thief upon the Cross*, when he called upon thee, grant unto me, a most miserable, and wretched sinner, pardon and forgiveness of all my transgressions, which I most humbly confess I have committed against thee: that I may receive this *Communion of thy Body and Blood*, not to my judgement, and condemnation, but to my everlasting comfort and salvation, who livest and reignest with the Father, and the holy Ghost,

one

one God, world without
end. *Amen.*

Meditation

When you have newly received.

O Lord increase my *G. Caff.*
faith, O Lord, let the
Body and Blood of Christ be
fixed in my soul to my com-
fort in this life, and eternal
salvation in the life to come.
Amen.

For that day you expect to hear
a Sermon, or when you read
upon your Bible.

A Almighty, and everla-
sting God, whose *G. Caff.*
Word is a lanthorn to our feet, and

a light unto our paths, open and enlighten my understanding, that I may learn the mysteries of thy Word, so far forth, as is necessary to my salvation, purely and sincerely: And be so transformed in my life and conversation, unto that which I shall learn, as to please thee in will, and deed, through Jesus Christ my Lord, and only Saviour. Amen.

For Sickness, and all other Uses, you have excellent Prayers in the Book of Common-Prayer.

Prin-



PRINCIPLES.

Few Notes for the private Use
of a most Noble LADY.

A Prayer to be said upon your
knees, before the reading
over of these Notes.

Almighty God,
the Fountain of
true Wisdom
and Knowledg,
send thy Holy
Spirit into my heart, that
I may sufficiently under-
stand, and stedfastly be-
lieve all the Doctrins ne-
cessary to my Salvation, and
adde such practice and obe-

Principles.

obedience to this Faith,
 through the whole course
 of my life and conversation,
 as I may so serve thee in thy
 Kingdom of Grace, that
 hereafter I may be made
 partaker of thy Kingdom of
 Glory, through the only
 merit and mediation of thy
 dear Son, and my dear Sa-
 viour, *Jesus Christ. Amen.*

MAN, since his fall in
 Adam, hath no hope of
 salvation, but by the Cove-
 nant of Grace betwixt God
 and Man; Whereby God
 promiseth unto man; Mer-
 cy and Forgiveness of Sins,
 and

and man unto God, true
Faith in *Christ* and holiness
of life and conversation.

II.

Christ is the Saviour, as
of all, so especially, of
them that believe, and these
alone are of God's Church.

Now the Church of God is,

Any Company or Con-
gregation of men where so-
ever living, called by God
through the sound of the
Gospel, unto the Faith of
Christ, and distinguished
from other Societies by
these five Marks especially,

1. hearing and reading the
Word, 2. Faith, thereunto,
3. the

3. the use of the Sacraments,
4. Prayer, and 5. Sanctity of
life.

Where these five things
are, there is ever a Church
of God and sufficient means
of salvation.

III.

THE Word must be read
often upon your Bible,
with modesty and short de-
sires of the heart unto God,
to give you grace to under-
stand it, to believe it, and to
practise it; It must be heard
upon all convenient occasi-
ons, especially in those two
hours of the Lords day,
appointed by the Church
and

and the State for that Divine Worship, and then you must observe four Rules.

1. Observe the Preacher with attention and modesty.

2. Secondly, apply unto your self in particular, the Doctrins and Uses which are delivered in general.

3. Examine your conscience if you be guilty of the sins there reprov'd, and presently call to God for grace to amend them.

4. Think upon these things again when you come to your Chamber.

IV.

His outward hearing and reading of the Word,

Word, together with the inward working of the Holy Ghost in your hearts, doth beget a true, lively and saving faith, which is, A full belief without doubting, that all is true which God hath spoken or promised in the Scripture, and that you rest wholly and confidently upon God, that he will grant unto your self in particular, forgiveness of sins, upon your Repentance and Amendment, and perseverance unto the end.

This is the main point you are seriously to meditate upon, and therefore observe these precepts.

1. If

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ing
If

1. If you do not be-
lieve, or if you do doubt
of any thing in Scripture,
presently pray unto God
to strengthen and enlighten
you.

2. If you doubt whether
you may have any particu-
lar interest in those general
promises of grace in Christ,
propounded in the Gospel,
fall again to your prayers
for an increase of Faith.

3. If you doubt, and yet
can find in your heart to
pray for more faith, let
your conscience never be
troubled with such a doub-
ing.

Principles.

4. Mark well when the Creed is in reading, and give an assent with your heart to every Article. And (as I doubt not you have learn'd it) so keep it still in memory,

V.

Now as this practical and working Faith is wrought in us by the reading and hearing of the Word joyned with Prayer, so it is signed and sealed in our hearts by the two Blessed Sacraments.

Baptism. The Lords Supper.

<p>Observe in ei- ther Sacrament two parts.</p>	<p>{ A visible sign.</p> <p>{ An invisi- ble grace.</p>	<p>{ Water in Bap- tism. Bread & Wine in the Supper.</p> <p>{ Remission of sins in Bap- tism. The benefit of Christ passi- on in the Supper.</p>
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VI.

Baptism is the first Sa-
crament of the New
Testament, to wit,

An outward washing of
Water appointed by Christ
in his Church, with this
promise, that upon your be-
ing Baptized, you were as
certainly washed from your
sins

first Original being an infant, and actual, If you had been of years, by the Holy Ghost, and the Blood of Christ, as you were rinsed outwardly in body by this Element of Water.

Mark then these Uses of Baptism.

1. It assures us we are washed from our sins by the Holy Ghost, and the Blood of Christ.

2. It keeps us from despair, because it assures us our sins are washed away.

3. It keeps us from sin. For it is a shame for one washed to soil himself again.

4. It

4. It gives an entrance
into the Church.

5. It hath a } visible sign, } Water.
 } Grace invi- } Forgiveness of
 } sible, } sins by the
 } blood of Christ.

VII.

THE Lords Supper is a
distribution of Bread
and Wine, which seals, signs
and exhibits, or gives unto
you *Christs* true Body offered,
and his true Blood pou-
red out upon the Cross, for
your sins, as certainly, as
the Priests exhibite unto
your hands the Bread and
the Wine. And wical, the
Supper assures your heart,
that *Christs* Body and Blood
nourish

nourish your soul to eternal life, as surely, as Bread and Wine doth nourish your body to the offices of this temporal life.

Mark then the Uses of this Sacrament of the Supper.

1. It assures you of all the benefit that is to be expected from the Body and blood of *Christ*.

2. It puts you continually in mind that *Christ* died for you.

3. It strengthens and ascertains your faith, if it be received worthily. And therefore you must not neglect (thrice in the year, at the

the least) to approach with all reverence to this heavenly Table.

VIII.

THat this Sacrament may be received worthily, you must *examin* your self before the receiving, *Pray* unto God for *Faith* in the receiving, and take heed of *gross* and *premeditated* sins after the receiving of this *Sacrament*.

IX.

BEfore the receiving, you must *examin* four things :

E

I. You

Principles.

1. You must
examin your
knowledge,

1. Whether you know how you
ought to Live. To this end
read over the Ten Com-
mandments.
2. Whether you know how to
Believe. Read over atten-
tively your Creed.
3. Whether you know how to
Pray. Say over advisedly
the Lords Prayer.

Without this little know-
ledge (at the least) you are
not fit to Receive.

2. You must
examin your
Faith,

- Whether you are assured in your
heart, that Christ hath fully
satisfied for your sins, and
perfectly (on your repentance)
reconciled you unto God, not
others only, but your self also.

Without this assurance (in
some measure) you may not
receive.

3. You must
examin your
Repentance.

1. Whether you are sorry for
your sins.
2. Whether you hate sin.
3. Whether you resolve to in-
deavour to sin no more.

With-

Without this Repentance
you cannot Receive wor-
thily.

4. You must
examin your
Charity,
1. Whether you forgive all the
world.
2. Whether you are free from
malice and hatred.

When you have exami-
ned these four points, you
may receive worthily.

X.

NOW your faith in *Christ*
which you have gotten
in Gods Church, being thus
hatched by the holy Ghost
in your heart, brought
forth by your *hearing*, che-
rished by your *reading* of the
word, sealed by your *Bap-*
tism, and strongly confirmed

Principles

and strengthened by your partaking of the blessed *Sacrament* of the *Supper*, must be continually maintained and preserved by these two means,

Prayer unto God and him only.

And

Good works, or holiness of life.

And this is the sum of all your *Notes* which I recommend unto you for this time.

1. *Salvation* is only by such faith in *Christ*, as worketh by *Love*.

2. *Faith* only in *Gods Church*.

3. *Where*, by the *Word* read or heard, *Faith* is nourished.

4. By

4. By the Sacrament of *Baptism* assured.

5. By the Sacrament of the *Supper* ratified and confirmed.

6. By *Prayer* and *Good works* for ever established.

A *Prayer* after the reading of these few *Notes*.

O Lord God, that I may be partaker of thy *Covenant of Grace*, make me a believing member of thy Church, send thy Holy Spirit into my heart to beget there a *confidence* and full *assurance* of the remission of all my sins in *Christ Jesus*, let this assurance be

E 3 still

still nourished with my bearing and reading of the *Word*, let it be sealed unto me by my *Baptism*, confirmed by the *Sacrament of the Supper*, and fully established by my serving of thee in *Prayer* and *Good Works*, to the glory of thy Name, and the endless comfort and salvation of mine own soul, through Jesus Christ our Lord. *Amen.*

Q
T
Q
t
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A SHORT CATECHISM

CONCERNING

Faith and good Works ;

To be Read and Meditated upon
once every Week at the least ;
which may be well called, *The*
Catechism of the Conscience.

Quest. **W**Hy hath God
made me a rea-
sonable Crea-
ture, and not (as well he
might) of a meaner kind ?

Ans. That with your
whole heart, that is, with
your will, and understan-
ding, you might serve him,
and love him : Which crea-
tures only indued with rea-
son can do.

Quest.

Quest. *How is God principally served, and loved of me?*

Ans. By your faith and good works, which God commands you in his Word. And these good works of yours are twofold,

Prayer to God.

Charity to men.

Quest. *What is Faith?*

Ans. A full belief, and perswasion of your heart, (sometimes called an *Assurance*) whereby you are resolved of these three points.

1. That there is } Father, who created you.
one only God, one } Son, who redeemed you.
Essence, and Three } Holy Ghost who sancti-
Persons. The } fied you.

2. That God the Son came into the world, to do all

all that was to be performed, and to suffer all that was to be endured by you, for your sins actual, and original; And hereby obtained for you perfect forgiveness of all your sins, and hath bestow'd upon you his own perfect righteousness, by the means whereof you are reckon'd just, and guiltless before the throne of God, on a supposal that you repent, and are become a new creature, by bringing forth fruits meet for repentance.

2. That God hath prompted with his Holy Spirit the Pen-men of the Scriptures, to teach you all this faith, and

Principles.

Quest. *How is God principally served, and loved of me?*

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3. That God hath prompted with his Holy Spirit the Pen-men of the Scriptures, to teach you all this faith,
and

and belief, as also all the per
course of his worship. And co
that every thing contained doi
in these Scriptures is true.

Q. Why doth God so much I be
require of me faith, and belief?

A. Because without be- felt
lieving in him, you cannot
love, nor reverence him. As hav
if you did not believe your led
father to be your father, you lig
would not love him, or re-
verence him, as your father. tha

Q. How is this Faith first Son
wrought? Sav

A. By your hearing of tw
Gods word, and using those for
two Sacraments appointed mi
by Christ in his Church, 3.
Baptism, and the Lords Sup- mor
per : than

the per : And withal, by praying
And continually unto God, and
ned doing of good works. ●

Q. *How shall I know that
I begin to have Faith ?*

A. If you find in your
self these alterations :

1. If you find, that you
As have gotten more know-
ledge of God, and of Re-
ligion, and are glad thereof.

2. If you do desire more
than you did, to have the
Son of God to become your
Saviour, and to stand be-
twixt you and Gods wrath
for the sins you have com-
mitted against God.

3. If you take { Reading and hearing the
more delight { Word of God.
than you did in { Receiving the Sacrament.

4. If

4. If when you find doubtings in your mind, you can pray unto God, to strengthen your Faith.

5. If you endeavour to abstain from sin, for fear of offending so good a God.

6. If you begin to endeavour to live godly, and righteously, because it is the Will and Commandment of God.

7. If you take more delight than you did in praying to God.

8. If you thank God privately for these his good motions.

By these eight points you may soon know, whether you have true faith or not.

Q. What

Q. *What is the infallible mark of true, and justifying Faith?*

A. The effectual applying of Christ, and all his benefits to your own soul, in particular: And is then only effectual, when it worketh by love an impartial obedience to the Commandments of Christ.

This application doth make a difference betwixt justifying Faith, and all other kinds of Faith, which cannot save us: As

Historical Faith, which is a bare assent.

Faith of Miracles, which is a bare confidence added to assent.

Temporary Faith, which is but a bare profession of the Faith for a time, embraced only for the desire of Knowledge, Credit, Profit.

Q. *What is the meaning of this assertion of S. Pauls, that we*

we are justified by faith alone?

A. It is meant of a practical and working Faith; for even as when you give your alms to a Begger, it is received by his hand alone, and yet his hand is not alone when it receives these alms, but accompanied with an arm, sinews, and arteries: Even so, when God offers unto you Christ, and his righteousness, you do receive him by Faith alone, (as it stands in opposition to the deeds of the Law,) and yet this Faith, which receives Christ is never alone, but still accompanied with Charity, & good Works. In a word,

I. To

1. To hold alms is proper
to the hand, and not the arm:
and to hold Christ, proper
to Faith, & not good works.

2. You are justified by
Faith alone, and yet if your
Faith be alone, it cannot
justify you.

Q. *What is the meaning of*
St. James, when he saith, That
we are justified by works, and
not by Faith only?

A. His meaning is clearly
that obedience to God's Com-
mands, as well as Faith in
his Promises, is absolutely
required to our Justification. *Jam. 2. 20,*
21, 26.

Q. *What is the least, and*
weakest degree of Faith, that I
may build upon, to keep me
from

from despair, in case I find not all those alterations in my self, which you spake of before?

A. 1. If you desire Faith, or pray unto God, that you may desire Faith.

2. If you can pray, or desire of God, to enable you to pray.

3. If you find fault with your want of Faith, and desire sometimes of God to help this want.

4. If you dare not live indulgently in any one wilful, or deadly sin, but sincerely and earnestly strive against it.

Then you are (for all your doubting) the child of God.

Reso-



RESOLUTIONS.

Oppositive *DIVINITT*:
OR;

The ordinary Objections of
Papists, against them of
the *Reformed Churches*.

A DIALOGUE.

Papist.

Protestant.

CHAP. I.

Of the Church,

Papist.

THe Church of
England is no
Church.

Protest.

That were very
E strange;

Georg. Cassan.
consult. titul.
de Ecclesia.

strange, considering your own Writers conclude a Church to be there, where there is found 1. *Doctrine of salvation*, according to Scripture; 2. *the Use of the Sacraments*; and 3. *outward Discipline*, or Ecclesiastical Government, although the Church-men should fall short of those Apostolical, and primitive perfections, which flourished in their predecessors.

Pap. Yea, but it is not the *Catholick Church* mentioned in the *Creed*, I believe in the *Catholick Church*.

Prot. 1. No more is the Church of *Rome*: For there was

was no Church at all in Rome, when the Creed was made by the Apostles at Hierusalem; every Apostle making his Article, when they were to depart to plant particular Churches in Rome, England, and other places.

Ruffin. in Symb. August. Ser. 115.

Id. Sermon. 181. de Tempore.

2. But our Church is a branch, and portion of that Catholick Church, as is also the (a) Greek, Armenian, (a) Theorians, collo Darnianus à Goss. Onuphrus in vita Fulii. Ethiopian, and Syrian as well, if not rather than the Roman Church.

to Pap. Peradventure these other Churches may be members of that Catholick Church, as joyned and united with us, but the union

betwixt your Church, and ours hath been *cut asunder* above an hundred years agoe, and therefore you are quite cut off from the *Catholick Church*.

Prot. This is more than you know, or than I am bound to believe. For

Castand. conf.
Page 930.
meerly spiritu-
al consisting in
Faith, Hope,
Charity, true
Doctrin, &c.
Institus. of a
Christian. fol.
19.

This *union* of the members of the *Catholick Church* is *inward*, not *outward*, and therefore discerned only by God himself: We never *sundred* our selves from the *People*, or *Church* of *Rome*, but from the *Faction*, or *Court* of *Rome*; not from the *sincere doctrin* of that Church, but from the

cor-

corruptions and innovations
foisted into that Church.

And therefore although Calland, *ibid.*
we be never so hated, and
excommunicated by your
Priests, yet, we may be still
united in internal society
with your *Church*, if you re-
tain those *principles* of Reli-
gion sound, and unaltered,
in the which our forefa-
thers died, and (as we well
hope) were saved.

Pap. How are you then
gone from us, if you be still
united with us.

Prot. As the *Prophets* went
from the corrupt Churches
of the *Jews*, and as *Christ*,
and his *Apostles* from the
Scribes,

Scribes, and Pharises, clamando, & dissentiendo, by crying out against your corruptions, and dissenting from your innovations, and this
 (a) *your own men allowed us to do.*

(a) *Cas consult. pag. 929*
Gerson de potestate Ecclesie.

Pap. I, but some of your men say, that we had no true Church of God in the West of many years before Luther's time.

Prot. Their meaning is to be limited in respect of the Predominant and prevailing Faction. Your Church held (I confess) a saving profession of the Truth of God, but your Churchmen mingled therewith many damna-

damnable impieties. And these *innovators* only carrying the greatest shew of the Church, are denied by our Writers to be the true Church of God.

Pap. This it is we *Catholics* observe. You dare not for all your malice deny the Church of *Rome* to have in some sort a *saving profession* of the truth of God, but our *Priests* conclude directly that your Church hath no truth at all, and that (a) none can be saved in that Church.

(a) *Barclajus*
paraves. lib. 1.
pag. 7.

Prot. As in every Kingdom the *general estate* is nothing so forward, active, quick, and peremptory, as

(b) Can. loc.
theol. l. 4. c. 1.
Lindan panopl.
l. 4. c. 7.

the private *Factions*, and yet is found at the last more wise, and staied in final *resolution*: So in the *Catholick Church*, the (b)*Factions* are ever more heady, and precipitate in their denunciations of *Heaven*, and *Hell*, than the *main body* thereof. Hence it cometh to pass, that although the *Greek*, *Armenian*, *Ethiopian*, and *Syrian*, and (for the most part) the *Protestant* doth censure charitably of those *Laicks*, who living rather *in* than *of* the *Church of Rome*, hold the *grounds* of the doctrine of *Salvation*, without any notorious *mixtures*, with

with the late superstitions,
and impieties crept into the
same; yet doth the (a) *Papist*, (a) *Quodlibets*
(b) *Russeist*, (c) *Anabaptist*, (b) *Ruffic.com.*
(d) *Familist*, and (e) *Puritan* (c) *Sle. Hist.*
hold no Church a Church (d) *Allens*
of God, but his own *conven-* (e) *Protest.*
ticle, and all to be damn'd, p. 16.
that are not of his society,
and combination. Now
what belief you shall afford
these *Boutefeux* of the *Ca-*
tholick Church, that dispose
of *Heaven*, and *Hell*, as if it
were their own *Fee-simple*,
I leave to your wisdom and
common understanding.

Pap. Me thinks you now
put me in mind of another
objection, which usually we
make

make against the *Protestants* of *England* that they bring in too much *good fellowship* in Religion, and make *Salvation* a flower, which grows in every mans Garden. Seeing that according to their *Tenets*, *Papist*, *Protestant*, *Anabaptist*, and *Familist*, may every one of them by means offered in his own *Church*, as a portion, or fragment of the *Catholick Church* attain unto *Salvation*.

Prot. If you were learned I could answer you in a word, that none of these three *Sectaries* considered in his own *Formality*, *Qualis*, as he is a *Papist*, *Anabaptist*,

baptist, or Familist can ever attain unto *Salvation*, but only as he is a *Christian* man, admitted by *Baptism* unto the visible Church, and there made partaker of *Gods word*, and *Sacraments*. For then (although these blessed means are very much weak'ned, and obscured in their Synagogues by the malice of *Sathan*, and inventions of men) yet may that holy Spirit, that (a) *bloweth where he* (a) John 3. 8. *listeth*, work in such a mans heart by these weak instruments, (and the rather, the more the Word is faithfully preached, and the Sacraments be in those places sincerely

cerely administred) a true *faith* in Christ Jesus, to bring him to salvation. So then we do not hold, that *Papists, Anabaptists, and Familists*, but only that some *Christians*, living in their congregations may (though with great difficulty in comparison of this flourishing Church of ours, and these admirable means of *Salvation* tendered in the same) by the special *mercy* of God, be saved, and preserved. If we be in an errour, it is safer to erre in *Charity*, than in *Malice*, and precipitancy, considering the event hereof is unknown to either of us.

Pap.

Pap. I, but where was your Church before this reformation began?

Prot. 1. When our Saviour *Christ* with-drew the people from the (a) *leaven* of the (a) Mat. 16. 12. *Scribes*, and *Pharises*, to the bread, (b) *which came* (b) Joh. 6. 35. *down from Heaven*, and to salvation by faith in his Name, was it fitting to demand of him, *where his Church was before that Reformation?*

2. When these Churches of (c) *Corinth*, (d) *Galatia*, (c) 1. Cor. 5. 1. (d) Gal. 3. 1. (e) *Pergamus*, and (f) *Thiatyra*, (e) Rev. 2. 12. (f) Rev. 2. 18. were full of abuses, if some part only upon the preaching of the *Apostles* had reformed themselves, and so a divi-

division had grown: would you straight waies have tax'd them of Novelty, or ask'd them where their Church had been before this reformation?

3. When the Apostles cast off the Law of Moses, excepting only those three (g) *Acts 15. 29.* (g) or four Ceremonies: and when the primitive Church some hundred years after, cast off those Ceremonies also (for I find them breaching of their last as it were about the times of (h) *Justin Martyr*) had it not been a poor challenge of the Jews, or *Traskists* of those times, to demand, where this un-

(h) *Anno Dom. 140. Dialog. qui inscribitur Tryphon.*

ceremo-

ceremonial Church lay bid before the reformation?

I answer then, that our Church, before this reformation began, lived together in one communion with yours, with toleration of all those *abuses*, which you have still retained, and we most justly rejected.

Pap. I, but I hope you dare not compare in the gifts of the Spirit with *Christ*, his *Apostles*, or those worthies of the *primitive Church*. And therefore how presumed you to reform your selves? Reformation, being a work fitter for a general *Council* to have

have gone about, than for
a small handful of Nor-
thern people.

*Luther. in epist
ad Galat. in
prafat. diffin-
itio amiffa in
Comitiis Augu-
ftanis ab ipfis
Germanis
Principibus.
Sculter. annal.
decad. 1. p. 43.*

Prot. The Court of Rome
had fo gained upon the
Church of Rome, that is, the
Pope, and his Conclave of
Cardinals had wriggled in
themselves to that transcen-
dency of power over the
rest of the Clergy, and well
minded laity, that it appear-
ed both at (a) Constance (b)
and Trent, there was small
hope of Reformation from
such a Council, where the
Pope the party to be reform-
ed, became the party reform-
ing, and supreme Judge, and
president of the Reformati-

(a) In the
year 1415.

(b) In the
year 1546.

for on it self. Although poor
 Tor- seduced ignorant women
 are much carried away with
 the name of the Council of
 Trent; yet you will quickly
 find out this ridiculous ab-
 surdity. In a general Coun-
 cil (as now it is held since
 the decay of the *Empire*)
 the Pope is the party to be
 accused, yet puts up his
 own *endictment*, passeth a
 (b) jury of his own *vassals*, and
 find they what they will,
 being to give final judge-
 ment, he will be sure to do,
 as his supposed predecessor
 taught our Saviour to do,
 to wit, *favour himself*. So as Matt. 16. 22.
 there was no hope of doing
 G good

See the History of the Council of Trent.

Gerſon. *de concilio. minus obed.*

good by a General Council, unless it were a generous and free Council, and such a one the Pope (you may be sure) would never abide. And therefore one of your own writers concludes, that in such a case, several Kingdoms are to reform themselves by National Councils, which England and Denmark did put in practise.

Pap. Yea, but it is too well known, it was no zeal of Reformation, but carnal respects, that moved King Henry to touch upon Religion.

Prot. To you (it seems) it is given to know these secrets,

crets, but I see no reason we should think so. The King could not be induced to this *reformation*, as a means to possess himself of the *Abbeies*, for they were already swallowed up. Nor as a preparative for his woiing (as *Saunders* thinks) because *Fisher* the Bishop of *Roche-*
ster, who opposed his Mar-
 riage, made up the one and
 twentieth prelate in banish-
 ing the *Pope* out of this
 Kingdom. But without
 doubt, the *finger* of *God*
 was the cause, whatsoever
 was the *hint*, or *occasion*. *Fe-*
stus his popularity, and hu-
 mour of *pleasing* gave *S. Paul*

31. *Hm.* 8.

Instructions of
 a Christian in
 the Preface.

Fe-Alt. 23. 1.

occasion to *appeal* to *Cæsar*, and to visit *Rome*, where, and when he *laid* the first Stone of the *Romane* Church. Would you like it well a *Protestant* should say, that your Church was founded upon *Courts*hip and popularity? If any carnal respect, whetted on the King, that was but the opportunity, God only was the first mover, and prime Agent in this reformation.

Pap. Nay surely, God is the God of unity, but your Church being once severed from the *Roman*, was presently cantl'd out, into as many *factions* almost, as there

there are Countries; witness the *Lutherans* soft and rigid, the *Calvinists*, *Puritans*, *Conformitans*, *Brownists*, *Anabaptists*, &c. So as one may easily ghes, from what *Lerna*, and fenny ground this *Hydra* of so many heads had her first *Original*.

Protest. This Argument sounds very bigg in a Ladies closet, and weighs much with the *ignorant*, and unlearned people, but with a man, but of a reasonable understanding, this seeming *division* is no scandal at all to our *reformed* Churches. What man of any reading in the *Histories* of the time,

but knows well, that after the trumpet for this reformation had blown, the first

(a) In the year ^{1375.} warning by (a) *Wicklef*, (b)

(b) In the year ^{1410.} *Hus*, and *Hierome* of *Prage*,

(c) *De signis* and then the second by (c)

ruin. eccl. *Gerson*, (d) *Peter de Aliaco*,

(d) ^{1411.} (e) *Cardinal Cusanus*, (f)

(e) *Bacholcer* *Picus Mirandula*, (g) *Sava-*

Anno 1517. (g) *Phil. Comin.* *norola*, and many others, (of

^{l. 3.} (h) *Guic. hist.* whom we read in (h) *Guic-*

^{l. 4.} (i) In the year *chiardyn*) when (i) *Luther*

^{1512.} in *Germany* blew the last,

and that there appeared no

hope of a free and indiffe-

rent Council, so as several

Kingdoms were thus neces-

sitated to provide, and take

care for themselves, this

worthy *Act* of *Reformation*,

begin-

begining in sundry estates,
by reason , partly of their
divers shapes, and *forms* of
governments, and partly, of
a great *disadvantage* that one
part of Christendom, knew
not, what *another* did, nor
consulted with their fel-
lows, that so they might
with unanimity proceed in
the same, did necessarily
produce a *seeming* difference
in the outward *forms* of
particular Churches.

But loe, the goodness,
and *providence* of Almighty
God. Although these Chur-
ches have several *faces*, yet
have they all but one *heart* ,
there being no *essential* fun-

damental, or material difference amongst any of us of the reformed Religion, as you may easily find by reading the *confessions* of our several Churches. And therefore for these odious Nick-names of *Lutheran*, *Calvinist*, *Huguenot*, *Zuinglian* and the like, be more sparing of them, until you have reconcil'd your own Churchmen, as your *Minorits*, and *Dominicans* about the conception of the Blessed Virgin, your *Jesuits*, and *Dominicans* about *predestination*, and those dependant questions: Your *Sorbonists*, and *Jesuits* about the bounding

...ing, and meeting out the
of Regal and Papal Authority:
as and you shall find more
ad-*doctrinal oppositions* in your
our own, than you can imagin
And in our Churches. But
ous keep you at home in your
an, *native* Country, and look
lian without envy or partia-
ar-ity) upon this flourishing
ve Church of *England*, and
ck-ame me one Kingdom in all
nd Europe that hath continued
on-ery neer this hundred
ir-ears in that *constancy*, and
Do-*mutability* of *Doctrin* or
ta-Discipline. We are ordered
nt with that *consecration*, that
ts, a) Archbishop (b) Cranmer
n-*was*, we renounce the Pope
g by

(a) Sand. *de*
schif Aug. lib. 3.
(b) 32. of
Henry 8.

In the Year
1552.

by that *abjuration*, that Arch-
bishop *Cranmer* did, we *sub-*
scribe to those *Articles* of Re-
ligion, which Arch Bishop
Cranmer in the Reformation
pitch'd upon, before we can
be admitted to any *Ecclesia-*
stical function. Some wild
coultts we have, that start, and
boggle at the first, if they see
but their own shadows,
but by the *discipline* of the
Church they are curb'd, and
fetch'd about again, and
taught in a little while to
come on gently to this uni-
formity and *subscription*. So
that malice it self cannot
challenge the Church of
England, this most glorious and

por-

ch. portion of that *Catholick*
 sub. Church, of any *fractions*, or
 Re. *divisions* in points of Do-
 hop. *ctrin*.

ion. Pap. Nay, but I have of-
 can. ten heard, that you have no
 fia. *Bishops* or *Priests* at all in
 wild. your Church. But that in
 and. the beginning of *Q. Eliza-*
 see. *beths* reign, *Lay-men* in the
 ws. *Parliament* did appoint you
 the. *Bishops*, who consecrated
 and. one another in a *Tavern* at
 and. the *Nags-head* in *Cheapside*,
 e to. and that your *Priests* were
 uni. ordered only by these *Par-*
 So. *liamentary Prelates*.

not. Prot. This tale of the
 of. *Nags-head*, *Harding*, *Sanders*,
 ous. and *Stapleton* have forged
 oor. out

Sander. de
Scism. lib. 3.
Harding a-
gainst Jewell,

out of their own *Nags-beads* without any grounds, or likelihood at all. And yet as easily as they came by it,

(a) M. Maſon
Arch-deacon of
Suff.

put a (a) *Minifter* of our Church to an infinite deal of learned pains. Who by His Majesties ſpecial commandment, did ſearch out the ancient *Records* of the Arch-biſhop of *Canterbury* (agnized ſince by many *Prieſts* and *Jefuits*, in the *Clink*, and other priſons) and out of them hath compoſed a *learned Book*, ſhewing the ſucceſſive *Conſecrations* of all the Biſhops of *England*, from that firſt convocation that (b) banish'd the

(b) *Inſtitut.* of
a *Chriſtian*.
fol. 19.

Pope

gs-
ls,
yet
it,
our
cal
by
m-
out
he
ry
ny
he
s)
m-
w-
ra-
of
on-
the
ope

Pope about the year 1536,
so as any Minister looking
out that Bishop, who gave
him Orders, may presently
ascend in a right line of
Bishops to those Prelates,
that lived in the Reign of
Henry the eighth, before the
reformation. And therefore
if your own Priests be law-
ful, you may not quarrel
with ours, differing only
from yours, in their re-
nouncing of your impieties,
and superstitions.

Pap. This Record you
speak of is somewhat to
the purpose, unless the be-
nefit of those first Bishops
did disable them for gran-
ting

ting of lawful *Consecrations*,
and *Orders*.

(a) *S. Basil.*
Maxianz.

S. Ambros.

S. Hieron.

S. Austin.

were in their
times called
Heretiques.

Lindan. panopl.

lib. 4. cap. 7.

(b) *Institut of*
a Christian
fol. 18.

Prot. (a) *Heretick* indeed,
is a common word for us, in
the mouth of every Wo-
man, that is but a little Ro-
maniz'd. But is it not strange
how (b) he should be an
Heretique, that saies the *Creed*
and the *Lords Prayer* in that
literal, and explicate *sense*,
and meaning, that all the
Fathers of the Church for
the first 500 years under-
stood the same? Yet this is
nothing to the point in
hand. For first, if the Bi-
shops in *Queen Maries* time
were lawful, notwithstanding
their being consecra-

ted

ted by *Cranmer*, and other
tainted Bishops, (as you term
them) why may not the Bi-
shops in *Queen Elizabeth*,
and *King James* his time,
expect the same priviledge?

And secondly, your own

(a) Writers confess, that (a) *Dominic &*
Hereſie (which we suppose, *Soto. in 4. sent.*
but not yield these Prelates *d. 25. Biel. in*
fallen unto) cannot raise *4. d. 25. q. 1.*
out from that *Character* of a *Con. 4. Capitul.*
Bishop, this inseparable *in 4. d. 25. q. 1.*
power of *consecrating*, and *art. 3, &c.*
ordering.

Pap. Yet there remains
an objection against your
Church, that it cannot pos-
sibly be a true Church, be-
cause it is *severed* from the
true

true visible head thereof the
Pope of Rome.

Prot. This is a stale ob-
jection, and soon answered.

(a) *Ensch. l. 5. c. 22. Eras. epist. in Agrippa de vanit. c. 39.* The Church of (a) *Asia* se-
vered from Pope Victor in
(b) *Baron. tom. 3. ad ann. 375.* the year 200. (b) *Arbanasius*,
and his fellows from *Felix*
and *Tiberius* in the year 375.

(c) *Ensch. l. 7. c. 2, 3, 4. Cassan. consult. art. 7.* (c) *Cyprian*, and his Brethren,
yea, and three *National Coun-*
cils from Pope *Stephen*, in
the year 250. (d) the Bishops

(d) *Bellar. de Ro. Pont. l. 2. c. 25. & 46. Lindan panopl. l. 7. c. 89. Possevinus in Appar. titul. Carthag.* of *Carthage* Schismatized
from all Popes of *Rome* for
an hundred years together,
about the year 409. lastly,

(e) *Bellar. de Ro. Pont. l. 2. c. 31. Idem de Matti. c. 15. art. 2.* (e) the *Greek Church* cut off
from the *Roman* for 300.
years, are sufficient testi-
monies

monies, there may be a true Church of God, though severed, and divided from the Pope of Rome. And here in this Kingdom it was no Protestant, but Popish Bishops, that concluded in a National Synode, our King might (if he pleased) create a Pope of his own in his own Kingdoms, and Dominions, and yet remain a member of the Catholick Church.

Institut. of a Christian, for Anno. 1537. by Authority.

Pap. Well, the best is, you have been so tedious in your answers, that I have (I thank God) forgotten all, that you have said for your reformed Church.

Prot. But I will help that
H quickly

quickly by summing up of all
into these twelve Positions :

1. We have } Doctrine.
a Church, as } Salvation.
having, } Discipline.

2. It is a portion of the
Catholick Church.

3. It hath a Spiritual
union of Doctrine with the
untainted members of the
Church of Rome.

4. And yet hath severed
her self from the Church
of Rome by crying against,
and dissenting from her Su-
perstitions.

5. Which some of us hold
no true Church of Gods, in
regard of the prevailing Fa-
ction.

6. Al-

6. Although we judge *charitably* of the Salvation of *some* in that Church.

7. Who notwithstanding are saved not as *Papists*, but as *Christians*.

8. And in one *lump*, or *Communion* with this Church lived *ours* before the Reformation.

9. Which then for want of a *General*, did sever her self, by a *National Council*, from the same.

10. Nor was it any *by-respect* of the Kings, but God, and the *cry of that age*, that caused this *reformation*.

11. Nor do our reformed Churches *dissent* amongst

mongst themselves in *Doctrine*, but in outward *policy*, and *discipline* only.

12. Our *Bishops* and *Priests* come by a lineal *Succession* from *Henry* the eighth time; nor can a supposal of *Heresie* cut off this descent.

CHAP. II.

Of the Scriptures.

Papist. **D**Oe you then hold this *Church* of yours to be the ground of your *Faith*, and reason of your *believing*, so as you do therefore believe

lieve all the points of your salvation to be true, because the Church doth teach, and instruct you in the same? Or have you any other *rule*, and *ground* of your faith?

Prot. The *Authority*, and good conceipt we have of Gods Church, prepareth us to believe the points of our August. contra Epist. fundam c. 5. Salvation, and serveth as an *introduction* to bring us to the *discerning*, and perfect apprehension of these *Mysteries* of our *faith*, but the Scripture only is the *ground*, and *reason* of our believing.

For as the *Samaritans* were John 4. 19. induced, and drawn on to believe in *Christ* by that talk

John 4: 42.

of the woman, but having heard Christ himself, profess plainly, they believe no longer for her saying, but because they heard him speak himself: So do we begin to believe; moved thus to do, by the good conceipt we have of the Church, but rest not in it, as the ground of our believing, but only in the infallible assurance of God's truth in the Book of Scriptures.

Pap. Then God help you, if that be your last resolution. For our Church cannot erre, but your Scriptures without the help of the Church, to tell you so much, can

can never be ascertained unto you, to be the word of God; and therefore what assuredness of belief can you propose your selves upon so unsettled a foundation?

Protest. The *Catholick* Wald. doct. fid. l. 2. art. 2. c. 27. Church indeed, spread over the world, cannot erre dam- nably, though the Church of Rome, and all other particu- lar Churches, may, as your own *Writers* confess. But the *Scriptures* we know to be the word of God, not because the Church, or Church-men, do tell us so much, but by the *Authority* Calv. Instit. l. 1. c. 7. d. 4. of God himself, whom we

do most certainly discern
to speak in his word, when
it is preached unto us. For
if we bring pure eyes, and
perfect senses, the Majesty
of God forthwith, present-
eth it self unto us in the
Holy Scriptures, and beating
down all thoughts of con-
tradicting, or doubting things
so Heavenly, forceth our
hearts to yield assent, and
obedience unto the same.
And therefore if you doubt
whether that which you
read in your Bible be the
Word of God, or find any
reluctancy in your under-
standing to the Doctrine of
the same, it is in vain to file
unto

unto either Church, or Church-men, to be perswaded in this point, but down upon your knees, and pray fervently unto God for Faith, and the illumination of the Holy Ghost, which can only assure you of the truth of the Scriptures. For after we are enlightned by the Spirit, we do no longer trust either our own judgement, or the judgement of other men, or of the Church, that the Scriptures are of God, but above all certainly of humane judgement, we most certainly resolve, as if in them we saw the Majesty and Glory of God, that by the

Calvin. *instit.*
l. 1. c. 7. d. 7.

the ministry of men they came unto us from Gods own most sacred mouth.

Pap. But what certain ground of faith can you place on the *Scriptures*, seeing by the *several* interpretations of men and women they are turned and wrested like a nose of wax to every private design and purpose? Do not you observe how the *Catholicks*, *Protestants*, and especially the *Brownists*, and *Anabaptists* do fit all their turns out of the *Holy Scriptures*? on which of these senses, and imaginations is your faith rooted? or peradventure, have you

you some odd *capritchious* kind of interpretation of your *own* apprehension to direct you in these businesses?

Prot. We *Lay-folks* are licensed in the Church of *England* to read, but not to interpret Scriptures, excepting only those passages, which contain the necessary points of our *Salvation*, the which passages are so plain, and *easy* every where, that any *man*, or *woman* of the meanest capacity (especially if he, or she be instructed in their *Catechism* or grounds of Religion) may perfectly conceive, and under-

Do all Interpret?

1. Cor. 12. 30.

Staplet. cons.
6. 9. 7. exp.
art.

derstand them. But for the harder and more difficult places, we leave them to be interpreted by our Churchmen in their Sermons, and daily Ministry. For the ordering of which interpretations, there are (as I have been told) ten several helps, the which if they be followed will be sure, and unfallible guides, to bould out the true meaning of each place of Scripture.

Observed out
of Dr. Field,
Mr. Hooker,
Chemnitius,
and Trelcatius.

1. An illumination of the understanding by the Holy Ghost.

2. A mind free from other thoughts, and desirous of the truth.

3. Know-

3. Knowledge of the Scriptures, Creeds, Catechismes, Principles, and other Axiomes of Divinity.

4. A consideration how our meaning suits with other points of Christianity.

5. The weighing of circumstances, antecedents, and consequents.

6. Knowledge of Histories, Arts, and Sciences.

7. Continual Reading, Meditating, and Praying.

8. Joint, and unjarring expositions of the Fathers.

9. Consenting decrees of Synods, and Councils.

10. Knowledge in the tongues.

Because

Because therefore *Laymen*, and women, *Papists*, *Brownists*, and *Anabaptists*, are wanting in *all*, or *some* of these helps, they bring forth many times such lame, and *prodigious* interpretations.

Pap. If we make the *Scripture*, and not the *Church* the rule of our *Faith*, how shall we believe, the *Creed*, the *Trinity*, the *Sacraments*, the *unity* of *Essence*, the *Three Persons* in the *Deity*, &c. words never read in the *Bible*, and yet necessarily to be apprehended of us upon pain of *damnation*?

Prot. I say that all these things

things are set down in *Scriptures*, either in *so many syllables*, or at leastwise by *necessary inferences*, and *deductions*. And we do not therefore believe them because they are only taught by the *Church*, but because they are rooted and grounded in the *Holy Scriptures*, the only stay and pillar of our affiance.

To sum up therefore all this Chapter.

1. The Church doth prepare us, but the *Scripture* only doth force us to believe.

2 The

2. The whole Church cannot, any part thereof may erre damnably.

3. We are taught the Scriptures to be the Word of God by the *Holy Ghost*, *moving* in our hearts, and not by the Church *soundi*ng in our ears.

4. *Lay-men* are to read, not to *interpret* Scriptures.

5. The *mills* of some *rules* causeth wrong *exposi-*tions of Scriptures.

6. All things necessary to be believed are either found *in*, or collected and inferred from the *Scriptures*.

CHAP. III.

Of Justification.

Papist. **H**ow then do you learn out of the Scriptures, that you are to be justified, and saved before God?

Prot. I am to be justified before God, by an Act single in it-self, but *double* in our apprehension, which is, by Gods *not imputing* unto me my sins, and the same Gods *imputing* unto me Christs righteousness, and with-all by his creating of *faith*

I in

in my heart by the *Holy Ghost*, (I mean an operative, a lively, a working Faith,) to assure my *Soul* that God, for the *Active* and *Passive* obedience of *Christ Jesus*, hath accomplished those two former *Acts*, of *not imputing* my *Sin*, and of *imputing* unto me *Christs Righteousness*.

Pa. A very easie, no doubt, and reasonable Religion, which you have learned out of the *Scriptures*. Here is no burthen left for your own back, you cast all upon *Christs* shoulders by the means of these two fine words, *Not imputing*, and *imputing*, and a third swim-
ming

ming notion of your own
concept (which any man
) may have with a little ima-
gining) termed by you *faith*,
it would be known there-
fore, where your Church
hath found out these words
of *Art*, in the *Holy Scrip-
tures*.

Prot. We do in all humi-
lity confess, that the globe
of our *sins*, and the World
of that *righteousness*, which
is to appear in the presence
of *Gods Justice*, is too massie
for us to sustain, that are
but dust and ashes, and sub-
portable only by that *Atlas*,
Christ Jesus, upon whose
shoulders, not our conceits,

Verba Lutheri
ep. ad Hen. 8.
tom. 2. ep. p.

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but the *goodness* of God hath plac'd and press'd them. But that these words *imputing*, and *not imputing*, are such *Greek* unto you, I do impute it to your not reading of *Scriptures*, and taking up your Religion by *trust*, and credit from such *Frippers*, and *Brokers*, as by lending your souls, a false opinion of *Merits* and *good works*, do dive into your *purses*, and eat up your *estates*, by way of *interest*. Not to trouble you (as I might) with a thousand places, ask *David*, whether *not imputing of sin*, and *S. Paul*, whether the *imputing of Christs righteousness*

Psal. 33. 1.

Rom. 4. 45.

ness doth not make us *bles-*
sed, and *justified*. For the
words, use your own eyes,
 and inspection. And for
 the *meaning*, I refer you to
 (a) S. *Augustin* upon the one, (a) *August. serm.*
 and (b) St. *Ambrose* his com- *in Psal. 31.*
 mentary upon the other (b) *Amb. 3m. ep.*
ad Rom. c. 8.
 passage. Now that you
 fondly imagin, that *Faith*,
 this Heavenly hand, that
 reacheth at this double Act,
 and *applies* it to our own
 Souls, is such an apprehen-
 sion, as you may command,
 when you please out of
 your own phantasie, it is
 such a poor opinion, that
 no Soul, warmed with the
 least touch or feeling of re-
 I 3 *ligion*,

Ephes. 2. 8.

ligion , but contemns with a most holy scorn, and reproach. I tell you, (and if you once have it, your conscience will tell you no less) this *Faith* is the richest jewel in Gods cabinet, and can never be compass'd by any sole endeavour of ours, until the *Holy Ghost* comes down from Heaven to set, and enchase it in our *hearts* with his own fingers as it were. And being once obtained, it new molds, and fashions the whole nature of man, so as the *understanding* becomes more enlightened to know *God* , the *will* to obey God, the *affections* ,
to

with to love God, and our brethren. Nor can it be preserved (to the comfort of our conscience) without daily *praying, meditating, doing good works*, reading the *Scriptures*, hearing good *Sermons*, and perusing of devout, and Godly *Treatises*. My belief therefore is this: God *not imputing sin and imputing righteousness*, is the *worker*; The *Merits* of *Christ*, the *procurer*; *Faith* wrought by the Holy Ghost, the *instrument*, or *applier*; *good works*, or my *inherent righteousness* (poor as it is) is partly a *concause*, or a *necessary condition*, and

I 4 partly

Rom. 8. 33.

partly an effect of my Ju-
stification. For Faith it self
does sanctifie in part, and
thereupon it is God that
justifies.

Pap. I have heard some
of your side, rail against
the very name of *inherent
righteousness*, which you
seem now to acknowledge,
and embrace. Do *Prote-
stants* therefore challenge
any other *righteousness*, be-
sides that of *Christ's*, which
is *imputed*?

Prot. They do acknow-
ledge a *Sanctification*, or in-
herent righteousness, in the
same sense as the ancient
Fathers took the Word, but
not

not as *Jesuits* of late mistake it. We have righteousness *inherent*, or subsisting in us, according to which we shall be *judged*, but not according to which we shall be *justified* though we cannot be justified in the whole, unless in some measure (such as God in Christ accepts) we be sanctified first. Which yet we cannot be of our selves, but by Gods free Grace. We cannot therefore plead Merits (as you of *Rome* are wont to do) at the Throne of God. For Faith it self cannot justify, although without it we cannot be justified. That indeed is a

Con-

Condition, but God in Christ is the sole *Author* of our Justification, because by him and by him alone, our sins are not imputed to us. You make your righteousness to go *before* as the *cause*; we ours, to come *after*, as the *effect* of justification.

Pap. But have you any use of your *Free-will* in either righteousness; I mean that *imputed*, or this *inherent*? Or are you (as some relate your opinions) meerly *suffering*, and *passive*, like so many stocks and stones, casting not so much as a sigh, grone, or short wish, towards this great work of your *conversion*?

Prot.

Prot. In our first *conversion* to be righteous, we are not like so many *Niobes*, or images of marble; which move not at all, but as they are, in the whole *lump*, carved, and transported; Our understandings not affording themselves the least glymps of *knowledge*, nor our wills, the least shew of *inclination* unto this Act; but being quickened, & enlivened by the engines of *Grace*, and motions of the *Holy Ghost* in our souls, and consciences, our understandings, wills, and affections do *cooperate*, and run along, with the *Grace of God* in all our works
of

Resolutions.

of piety and devotion. The points therefore of this Chapter are these :

1. *Justification* consists, in Gods *not imputing* of Sin, and in his *imputing* of *Christs* righteousness unto us.

2. It is not our *concept*, but the justice, and *mercy* of God, which layes this load on our Saviour *Christ*.

3. Whosoever is acquainted with the *Scripture*, cannot be unacquainted with *imputed righteousness*.

4. *Imputed righteousness* is soon apprehended, but infused *Faith* must be first obtained.

5. We have an *inherent* right-

righteousness in part, which is the *Condition* of our *Justification*.

6. *Grace* alone works our *justification*; *grace*, and we together (but *we* in the second place) our *Sanctification*.

CHAP. IV.

Of Saints, Souls of the Dead, and those dependant Questions.

Pap. **WE** are scandalized likewise at your *Church*, because you give no more reverence to the *Saints* than you do, neither *praying* unto them, nor adoring their *images*, nor giving them any set *employment* above in *Heaven*,
or

(a) *Epiphanius*. or the least care of us here on earth. Which smells very much of the Heresies of the (a) *Cainans*, and *Eunomians* condemned so many years ago in the Christian Church.

Prot. What employment the Saints have in Heaven, besides the contemplation of God *face to face*, (b) we know not, nor do (c) we deny their praying for us. Upon earth they receive in our Church, all that honour be-spoken for them in the *primitive* Church. We keep duly the *memorials* of the Blessed *Virgin*, and the twelve *Apostles*, and a yearly

(b) *Hugo de S. V. l. 2. de Sacram. c. 11. Alis. l. 3.*

(c) *Cassan. in consuls. srs. 21.*

ly panegyricall commemora-
tion of *all* the Martyrs, and
Saint of God: respecting
them as our (a) *fellows* and (a) August. com-
Faust. l. 20. c. 2.
friends, though not as our
(b) *Intelar gods*, and young (b) Jovin
bist. lib. 24.
little Saviours. We admire
their lives, and as we do not
furiously *deface*, so do we
not *adore* their Images. Be-
cause (c) *S. Augustin* would (c) August. in
Psalm. 113.
fain know, where that Chri-
stian may be found, that
prayeth, or *adoreth*, *behold-*
ing an Image. (d) We rear (d) Idem de
civit. Dei. lib.
22. cap. 10.
them no *Temples*, as to Gods,
but trophies only of *praise*,
as to deserving men. (e) (e) Epi. ad
Heb. cap. 11.
S. Paul himself did all this,
and he did no more. We
dig-

dignifie them as Saints by
celebration, we dare not dei-
fie them, as Gods, by invo-
cation. Your (a) own men

(a) Eekius in
his Enchirid.

confess, there is for this
praying to Saints neither
precept nor example in all

(b) Orig. l. 2. in
Epist. ad Rom.

the Bible. And (b) Origen
made but a question, (c) S.

(c) Basil, cited
by the Bishop of
Lincoln.

Basil an If, (d) Gregory Na-
zianzene a thinking, or an

(d) Naz. Orat.
1 in Julian. &
orat. in Gergen.

opinion only of this, which
you make an Article of
Faith. We are commanded

(e) Psa. 30. 15.

to call upon (e) God, upon

(f) Mat. 4. 10.

him (f) only, for he is our

(g) Psa. 74. 12.

(g) King of old, and we are
stark mad if we think to
better our selves by chang-
ing of Masters.

Pap.

Pap. I, but how will you answer *Antiquity*? For I have been told, that there are found in the writings of the Ancient *Fathers*, prayers made to many of the *Saints* and Holy men departed.

Prot. If you please to observe them well, you shall find, they are no *Orisons*, but *Orations*. A certain kind of passionate, and rhetorical *exclamations* made unto the dead, concerning some notable events happened unto the Church in general, or the parties themselves in particular. This is easily believed of them, who use

K to

to read the *Greek Fathers*, which are full of such *ejaculations* in their affectionate Discourses. And that their passages are *no Prayers*, this is an argument. (a) Because there is not any of all these *Fathers*, when they treat of *Prayer*, (as it is their usual theme) of set purpose, and handle all the *objects*, and *kinds* thereof, that ever mention one syllable of this *prayer to Saints*. This is an answer will never be taken away by any of your side. Now if your Priests took an *hint* hereby, to erect *Mas-*
ses for the (b) *dead*, I hope you know they loose no-
 thing

(a) *Eliev. resp.*
ad apolog. pag.
 44.

(b) *Vide Epist.*
Uratlavienf.
apud Sculte-
rum; Annal.
decad. I. p. 150.

rs, thing by the bargain.

Pap. You likewise con-
temn, and deride the *Re-*
liques of the Saints, which
are shewed, preserved, and
adored in our Churches.

Prot. We are so far from
contemning any thing in this
kind, that did we know
them to be true reliques,
and no *impostures*, we should
honour them more than
you do, to wit, (a) with (a) *1 K. James*
an honourable, and Chri- *præface monis.*
stian burial. We hear
indeed that there were of
old (b) some Christians that (a) *August. de*
attributed too much to the *moribus Eccle-*
reliques of the *Martyrs*, but *si.*
we hear from the same *Fa-*

K 2 ther,

(a) *August. de civit. Dei*, l. 8. cap. 27. *ther*, (a) The better sort of Christians did *not* so. And

(b) *Plin. Sen.* we hold it very idle to (b) propose for our *imitation* any other, than the best, and most absolute *pattern*.

Pap. You do also speak basely of the *blessed Virgin*, and compare her to your *own Wives*, and such *baggages*.

Florim. Remon.
en son Histo
re Hom. Mel.
in evang. de
Incarnat.

Prot. A *rayling Frenchman* doth charge *Melanchthon* with such a comparison, but that Book or passage he cites, is not to be found among the *works* of that most learned and *modest* writer: However, our Church hath never a Saint

Rogers in art.
22.

Ruffyn

Ruffyn (as yours hath) to
 heal all *frenzies*, and mad-
 nesses, and we count no bet-
 ter of those desperate spec-
 ches, that any one shall vo-
 mit against the glorious *Vir-*
gin. Yet I think your men
 abuse her far more, (a) one (a) Leo 10. ep.
ad Bemh. 17. calling her a *Goddeſs*, ano-
 ther (b) the *Goddeſs of the ſea*, (b) Roſa. Mar:
 which is the title of *Venus*.
 In very deed you all abuse
 her. For (c) as one well ob- (c) Polan. ſynt.
l. 3. c. 24. ſerves, when you ſay your
Ave Maries, you pray for her.
 But we hold, as to pray for
 her to be moſt (d) injurious, (d) Aug. ſer. 17.
de verb. Ap.
 ſo to pray to her to be (e) (e) Epiph. l. 3.
adverſ. hareſ. moſt unlawful and ſuperſti-
 tious.

Pap. Also you never use to pray for the *dead*, although the *Ancients* did so.

Prot. We dare not indeed. For if they be in

(a) *P. Lom. 4. sent. dist. 45.* **Heaven**, (a) we shall wrong them; if in *hell*, we cannot help them; and *Purgatory*,

Roffens. cons. art. Luther. art. 18. (b) your own men confess, was never heard of amongst the *Ancients*. Now for those prayers for the dead in the old *Liturgies*, they were conceived (if you mark

Calland. prec. uscles. them) for men *dying*, and passing, not *dead* already, and so they are still used in the Church of *England*, and most diligently, and devoutly in the Collegiate Church of

of *Westminster*. But to stretch, and extend these *Collects* to men *stone-dead*, and past their particular *judgements* was a pretty project of the *Monks* and *Fryars*, and they were very well pay'd for their wit, and invention, as you shall find, when you shall have occasion to purchase a *Mass* for any of your kindred departed.

*Vide epist. Vran-
siflau. apud
Sculter. Annal.
dec. 1. pa. 152.*

Pap. Nay say you nothing of the *Mass*, for out of malice, and derogation from the *Sacrifice* therein offered, you have bred in the people such a *slight* opinion of the *Blessed Sacrament*, as

K 4 they

they make of it but a bare *sign*, or a *token*, or a *figure*, or I cannot tell what: And dare not conceive Christ to be there, for fear of imprisonment, or the high Commission.

See Common
Prayer Book.

Prot. We do indeed acknowledge no *oblation* in the Blessed *Sacrament*, but a lively *commemoration* of that *oblation* of Christ, which he offered upon the Cross for our redemption. Nor any *Sacrifice* at all, but that *Sacrifice* of *CollecTs*, *Prayers*, and *Thanksgiving*, which the Church poures out unto God at the receiving of the *Sacrament*. And these

these *commemorations*, and *Collects*, are the reason, why the Supper of the Lord, was termed by the Ancients, a *Sacrifice*, an *Oblation*, the *Eucharist*, the *Hoast*, &c. But the reverence due to this great *Sacrament* is as observable, as the manner of *Christs presence* therein is unexpressible. The names of a *figure*, a *signe*, a *type*, and the like, we keep to expound the words only, but not as though they were keys to open, and unfold the manner of the mystery. The speech is to be expounded figuratively, because *This*, and *Christs body* (before

Schoolmen in 4. sent.

fore the pronounciation of the last syllable of the words) are *disparats* and of a contrary nature. But

Christ is *present* there, for

(a) *Aug. conf. a apud Cassan. consult. art. 10.* the matter (a) *substantially*,
 (b) *Calvin. in 1 Cor. 11. 21.* (b) *truly*, (c) *really*, nay *most truly*, (d) and *most really*, and
 (c) *Melan. in ep. ad Palat. & Granguellam.* *more truly, and more really,*
 (d) *Fortunatus Calvinista apud Greg. de Valent. l. 1. de præsen. christi in Euchar. c. 7. dist. Istius.* *than the Bread and the Wine,*
 a- but for the manner ineffa-
 bly, and *unexpressably*. And
 this is that *Calvinistical* do-
 ctrin you so much cavil at,
 and deride.

1. We honour the Saints with *Ecclesiastical* observati-
 on, but not with a *Spiritual*
 adoration.

2. The Ancient Fathers
 made

made *Orations*, but no *Ori-
sons* unto them.

To give suck to a Priest.

Vincent Spec. hist. l. 7. 84.

Mend Thomas a Becket's
old hose. *Cantab. l. 2.*

c. 29. 12.

Heal a scab'd Head. *Cas.*

l. 7. c. 25.

Clip a Monk. *Id. l. 7. c. 51.*

Kiss another. *Id. l. 7. c. 33.*

Sing to a third. *Id. l. 7. c. 22.*

Lie between Man and Wife.

Vincent. l. 7. c. 8.

Supply a Nuns place that
was gone to a *Bawdy*
House. *Cesar. lib. 7. cap.*

35.

Bring an *Abbesse* to Bed
gotten with Child by
her Serving-man. *Vin-*

cent. Spec. hist. lib. 7. cap.

87.

3. The blef-
sed Virgin is
more abused
by *Papists* who
make her

4. We are ready to *bu-
ry*, but not to *adore* reliques.

5. We pray for men *de-
parting*, as the Fathers did,
not for the *departed* as the
Fryars did.

6. Christ

6. Christ is the Sacrament *really* for the matter, *ineffably* for the manner.

CHAP. V.

Some idle personal exceptions.

Prot. **H**Ave you any other points of our Religion that you stumble at?

Pap. These are the main points of your Religion questioned. But some assertions more are cast upon the *persons* of your Ministers. As that they lie wilfully,

fully, and against their knowledge in points of *Divinity*, and are thus zealous in the cause, out of a desire only to preserve their *great estates* in the Church; whereas our *Priests* have no other worldly comfort, but the *goodness* of their cause, and the testimonies of their *consciences*.

Prot. Let your common discretion be your judge in this case, whether we, that ground our doctrines upon the *Word of God*, interpreted by those *ten rules* I formerly set down, or these men, that put all to the determination of the *Church*,
that

that is, to their own proper *phantasies*, and the gross exposition of an *unlearned Pope*, are most likely to gull the World, with crotchets, and *Cbimaras*. Besides, you know how full this Kingdom is of men well read, as in all *sciences*, so especially in *Divinity*. You know (and yet none knowes it so well, as they that best know him) the profound learning and deep apprehension of the *King* himself, as having perfectly digested, the very *body and bulk* of all sacred Knowledge. And is this a *stage* for ignorance & imposture to play their parts on?

Or

Or doth this *learned Monarch*, the Lord of three Kingdoms, wooed and sought unto by all the *Catholick* Princes, palliate his Religion, in hope of a *Bishoprick*? These are poor and toothless aspersions. Then for our Ecclesiastical Estates, they are so *par'de* and *pol'de* with duties, and impositions (all which had their Original from the Court of *Rome*) that the time of the charge of breeding up a *Minister*, would raise him a better means than he hath in the *Church* in any other Trade or Traffick whatsoever. The King is gracious
to

to his servants of all professions. But a *Country Minister* cannot inne for the harvest of a whole year, what a *Jesuit* can get in an hours confession. Lastly, concerning these professors of poverty the *Priests*, and the *Jesuits*, it is too well known they want no maintenance. What by traducing our Nation abroad, and seducing our people at home, their bones are full of marrow, and their eyes swell with fatness; and what the *Statute* hath taken from us, cogging, and cheating hath drawn upon them; I mean the *privy Tithes*, and *Benevolences*

volences of the Kingdom. But to choke this Objection in one word. That our means is no cause to keep us in this profession, witness our Brethren in *France* and elsewhere, who *without* the same *means*, teach & preach the selfe same *doctrin*.

Pap. They also inform us that your Ministers have neither *learning*, nor *honesty*.

Prot. It is true indeed, they teach their *Novices*, that the greatest Doctor in our Church, doth not understand the common grounds of *Divinity*, and must of* necessity be put

Britanno Romanus pag 19.

L to

to his *A B C* again. But common reason can inform you, whether this be true or not. Again, they are only the base *fugitives*, and discontented *runnagates* of our own Nation, that spread these rumours, who think their Countrey-men the grossest fools in Christendome, that they dare thus amuse them, and lead them by the nose, with such impossible assertions. And therefore I will give you a touch here how other *Papists* have ingeniously acknowledged the *learning*, and *piety* of many *Protestants*. Pope *Pius* com-
mended

Aeneas Sylvius de orig. Bo-
hem. c. 35.

mended *Hus* for learning,
 and purity of life; *Alphonsus* Alph. lib. 2. ad
 vers. heres. tit.
 Ador. her. 2.
de Castro Oecolampadius for
 all kind of knowledge, and
 the tongues especially, *Rhe-* In annor. in
 Tertul. coron.
 Militis.
nanus also *Conradus Pellican* Indefens. conc.
 Trid. l. 1. p. 41
 as a man of a wonderful
 sanctity, and erudition; *An-*
dradius likewise *Chemnitius*
 for a man of a sharp wit,
 and great judgement; *Co-*
sterus all the *Protestants* for
 their civil behaviour, their
 Alms, their building of Ho-
 spitals, and forbearing from
 reviling, and swearing; *Gret-* Enchirid. c. 2.
 p. 101. De pro-
 hib. l. 2. c. 13.
zer himself, our ordinary
writers to be (for the most
 part) of great learning, and Racheries de
 la France, ps.
 910, & 511.
 judgement, *Stephen Paschier*

(a) *Lib. II. epist.*
II. Epist.

(b) *Lindam. l. 3.*
Strom. cap. 33.

(c) *Index expur.*
distinſt. 2.

held *Calvin* worthy (set his opinions aside) to be compared for zeal and learning to the chief *Doctors* of the *Catholick Church*. (a) *Erasmus* held *Luther* of that integrity of life, that his very enemies had nothing to cast in his dish; (b) *Lindanns* acknowledged *Melancthon* to be adorned with all kind of learning. In a word, your Writers themselves did so applaud the persons of their *adversaries* for learning, and piety, that (c) *Pope Clement* the 8. was fain to command all your Controversie-writers to be *reviewed*, and these graces, and *praises* be-

bestowed on our men, to be blotted out, and *Expunged*. And therefore when you next hear a *Jesuit* in this theme, think upon these true *relations*, and withall laugh at him, and pray for him.

Pap. Sir, I have received some satisfaction, that matters are not so far out of square in the Church of *England*, as I have been informed. But yet my conscience will not serve me, to come to your congregations, because there are (beside these trivial) many other points of doctrine never heard of amongst *Pro-*

L 3 *testants*,

testants, which be in very deed the *Caballas*, and *mysterics* of the *Roman-Catholick* Religion. You have been very tedious in your answers and declarations, I pray you therefore bestow the last Chapter upon me, to shew the reasons, why so many Ladies, and good Souls refuse to conform themselves to the Church of *England*.

Prot. With all my heart, I will therefore end my speech with the summing up this fifth Chapter, and leave the event to *God*, and your *Conscience*.

i. The

1. The *Means* of our Church-men are not so great, as to make them maintain a *false* Religion, but their Religion is so true as it makes them contented with *any* means.

2. Yet in other Countreys, where no hope of *preferment* appears, there appears an equal zeal of our Religion.

3. Our Church-men are commended for their lives, and Learning, by the pens of their prime Adversaries.

CHAP. VI.

Reasons of refusal to leave
the Romish Religion, col-
lected out of printed Authors,

Pap. I Cannot leave my
Religion.

I. Reason.

Because, we must sim-
ply believe the Church of
Rome, whether it teach
true, or false. *Stapl. Antidot.*
inEvang. Luc. 10. 16. pag. 528.

And if the Pope believe
there is *no life to come*, we
must believe it as an Article
of our Faith. *Busgradus.*

And

Resolutions.

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And we must not hear
Protestant Preachers, though
they preach the *Truth*.

Rhem. upon Tit. 3. 10.

And for your Scripture, *Blasph.*
we little weigh it. For the
word of God, if it be not
expounded, as the Church
of *Rome* will have it, is the
word of the Devil. *Hofius*
de expresso verbo Dei.

II. Reason.

You rely too much upon
the *Gospel*, and *S. Paul's* E-
pistles in your Religion,
whereas, the *Gospel* is but a *Blasph.*
fable of Christ, as *Pope Leo*
the tenth tells us. *Apol. of H.*
Stephen. fol. 358. Smeton.
contra Hamilton. pag. 104.

And

Resolutions!

And the Pope can *dispense*
against the *New Testament*,
Panormit. extra de divoritiis.

And he may check,
when he pleases the *Epi-*
stles of St. Paul. *Carolus*
Ruinus Consil. 109. num. 1.
volum. 5.

And controul any thing
avouched by all the *Apo-*
stles. *Rota in decis. 1. num. 3.*
in noviss. Anton. Maria in ad-
dit. ad decis. Rotæ nov. de
Big. n. 10.

Blasph.

And there is an *eternal*
Gospel, to wit, that of the
Holy Ghost, which puts down
Christs. *Cirellus a Carmelite*
set it forth.

III. Reason.

You attribute all your Salvation to *Faith* in Christ alone. Whereas, He is the Saviour of *men* only, but of no *women*. *Dial. of Dives and Pauper*, compl. 6. cited by Rogers upon the *Artic. and Prostellus in Jesuits Catech. l. 1. cap. 10.*

For Women are saved by	}	S. Clare,	}	<i>Som. in Morn. de eccles. cap. 9.</i>
		Mother Jane		<i>Prostellus in Jesuits Catech. lib. 8. cap. 10.</i>

Nay to speak properly,
S. *Francis* hath redeemed
as many, as are saved since
his daies. *Conformit. of*
S. Fran.

And

And the blood of *S. Thomas a Becket. Hor. Beat. Virg.*

And sometimes one man,
by his *Satisfactions*, re-
deems another. *Test. Rhem.*
in Rom. 8. 17.

IV. Reason.

In your Church there is
but one way to remission of
sins, which you call *Faith*
in *Christ*; but we have ma-
ny. For we put away

Our

Resolutions.

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Veniſals, with a little Holy water, *Teſt.*
Rhem. in Rom. 8. 17.

Our

Mortals,
by

1. Merits of the B. Virgin, *Hor. B. Virg.*
2. The Blood of Becket, *ib.*
3. *Agnos Dei*, or Holy Lambs, *Cerem. l. 1. c. 7.*
4. Little parcels of the Gospel, *Breviar.*
5. Becoming *Franciscans*, *conſor. l. 1. fol. 101;*
6. A Biſhops pardon for 40 dayes, a Cardinals for a 100 dayes, and the Popes for ever. *Taxa-Camer. apud Eſp. in 1. ad Tim.*

V. Reason.

You ſtand too precisely upon your *Sacraments*, and require a true *Faith*, in the partaker. Whereas with us, to become a *Monk*, or a *Nun*, is as good as the Sacrament of *Baptiſm*. *Aquin. de Ingreſ. relig. l. 2. c. 21.*

And

And the very true, and
real *Body of Christ* may be
devoured of Dogs, Hogs,
Cats, and Rats. *Alex.*
Hales, part 4. q. 45. Thom.
parte 3. q. 8. art. 3.

VI. Reason.

Then for your Ministers,
every one is allowed to
have his *wife*; or else en-
forced to live *chastly*, where-
as with us, the Pope him-
self cannot dispense with a
Priest to *marry*, no more
than he can privilege him
to take a *purse*. *Turianus*
found fault withal by *Cassan.*
Consult. art. 23.

But whoredom is allow-
ed all the year long. See
Sparkes's

Sparkes's discovery, pag. 13.
& constitut. Othen. de concu-
bit. cleric. removend.

And another sin for ^{Abomination}
June, July, August, which
you must not know of. Al-
lowed for this time by Sixtus
Quartus to all the family of
the Cardinal of S. Lucie, ves-
sel. Grovingens. tract. de in-
dulgent. citat. à Jacob. Lau-
rent. Jesuit. lib. pag. 196.
vide Jo. Wolfii lection. me-
morab. centen. 15. pag. 836.

For indeed the wickedness
 of the Church-men is a
 prime Argument of the
 worthiness of the Roman
 Church. *Bellar. l. 4. de Rom.*
Pont. cap. 14. artic. 28.

And

And the Pope can make
that *righteous*, which is *un-
righteous*. l. 1. *Decretal.*
Greg. tit. 7. c. 5.

And yet can no man say
unto him, Sir, why do you
so? *In extra. tom. 22. titul.*
5. c. ad Apostolatus.

VII, and last Reason.

Blasph.

You in the Church of
England have cast off the
Bishop of Rome, whereas
the Bishop of Rome is a God.
Dist. 96. c. Satis evidentur.
& Panorm. cap. Quanto
Abbas.

F I N I S.

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